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# LUCIFER.

## THE LIGHT-BEARER.

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## LIBERTY.

BY JOHN HAY, NOW SECRETARY OF STATE OF THE UNITED STATES.

What man is there so bold that he should say
"Thus and thus only, would I have the sea?"
For whether lying calm and beautiful,
Clasping the earth in love, and throwing back
The smile of heaven from waves of amethyst;
Or whether freshened by the busy winds,
It bears the trade and navies of the world
To ends of use or stern activity;
Or whether, lashed by tempests, it gives way
To elemental fury, howls and roars
At all its rocky barriers, in wild lust
Of ruin drinks the blood of living things,
And strews its wrecks o'er leagues of desolate shore,—
Always it is the sea, and men bow down
Before its vast and varied majesty.

*So all in vain will timorous ones essay*
*To set the metes and bounds of Liberty.*
*For Freedom is its own eternal law;*
*It makes its own conditions, and in storm*
*Or calm alike fulfills the unerring Will.*
*Let us not then despise it when it lies*
*Still as a sleeping lion, while a swarm*
*Of gnat-like evils hover round its head;*
*Nor doubt it when in mad, disjointed times*
*It shakes the Torch of Terror, and its cry*
*Shrills o'er the quaking earth, and in the flame*
*Of Riot and War we see its awful form*
*Rise by the scaffold, where the crimson axe*
*Rings down its grooves, the knell of shuddering kings,*
FOR EVER IN THINE EYES, O LIBERTY,
SHINES THAT HIGH LIGHT WHEREBY THE WORLD IS SAVED,
AND THOUGH THOU SLAY US WE WILL TRUST IN THEE.

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[If it is just to punish the author of arguments which *may* incite to violence; if Emma Goldman was justly hounded by the police and imprisoned because it was at first reported that Czolgosz said he was influenced by her words to kill McKinley, why is McKinley's Secretary of State exempt? The foreging lines from his pen are infinitely more revolutionary than anything in Emma Goldman's lecture, "Modern Phases of Anarchism," which it is asserted was heard by Czolgosz. The last three lines have appeared as the motto of "Liberty," a pioneer Anarchist paper, for seventeen or eighteen years. Perhaps Czolgosz read and was "fired" by these lines. It is but fair to add that Hay would now disavow the sentiments here expressed. But such disavowal would be no protection from tactics such as those used against Emma Goldman. In her case the newspapers resurrected sentences alleged to have been used by her which if she ever uttered were spoken nearly ten years ago in the heat of a big strike in New York. No allowance was made for the time which had elapsed, nor the possible change of view, nor was the explanatory context given. If such tactics are justifiable in dealing with one, why not with the other? If the jail is the proper place for Emma Goldman, why not for John Hay? Will our Secretary of State be deported to the proposed island along with the rest of the propagators of Anarchism? L. H.]

## To Mothers.

The age of inquiry is the age for instruction. Nature herself indicates when the child should be taught the genesis of its being. When the developing mind is sufficiently unfolded to question, it is entirely competent to receive the truth. It is just as easy for it to understand the truth as a falsehood, and how is it that we have come to meet the very first inquiry of the questioning mind regarding its origin with an evasion or a lie? It is a need of the child and should be truthfully satisfied. The penalty for evading this duty is often severe. But the mother's duty begins earlier than this. She must guide the instincts of the child, form its habits so far as possible, before it can walk or talk, before its intellect is sufficiently developed to understand her words. She can do this by watching and warding off pernicious practice sometimes formed in babyhood. This lesson cannot begin too early.

There is ofter a premature development of the sexual nature by unnatural excitement. Such development is abnormal and the child becomes morbid, diseased. This may occur at a much earlier period than mothers are generally aware, especially those mothers who are ignorant or careless of consequences. Mischief may be done while the child is yet in the cradle, and the foundation laid for a life of self-abuse.

Young children should be so dressed as to forestall these injurious habits. Mothers cannot be too vigilant; this vice creeps in early, and often ruin is wrought while she is wholly unconscious of it.

When the little one begins to inquire, "Where did you get me, Mamma?" the only right way is to answer with the truth. I doubt if there is ever an excuse for a lie.

It is just as easy to say "You grew in mamma's body, dear," as to say "An angel from heaven, or the doctor brought you," or (as I heard when a child at school), "You grew in a hollow tree."

The mother can embellish the story, as all mothers know how, making it as beautiful and poetical as the nature of the child requires. It will instinctively feel its oneness with the mother and refrain from talking of it in the presence of the vulgar. She can tell how he lay like a wee bird with folded wings in a snug little nest close under her heart; how he was wrapped in a blanket softer than silk, where he slept and grew, while mamma warmed him with her love, kissed him with every heart-beat, sharing her life with him until he was grown a perfect baby boy (or girl as the case may be). How eagerly the little heart would respond, how satisfied the questioning mind; how this truth would knit

him to his mother! An impression would be made that would be utterly impossible to produce a few years later, when he had been shocked by its recital from the profane lips of one who had come to his knowledge through unchaste teaching.

He will not question further until some time later, years perhaps, when he has come to recognize that there is a cause for all things, and here again the truth should be told, letting him into the secret of the use, and at the same time the danger attending the abuse of this part of his nature.

As the age of puberty approaches, the child should not be left in ignorance of this physical change, but should be taught everything concerning it by the parents or guardians. No feeling of delicacy should stand in the way—it is a false delicacy at best. Bring your children so close to you by your confidence in them that they cannot but render back to you the full measure of their own confidence, for in this way only can you counteract injurious influences. Talk freely, in chaste language, upon this subject, and also purify it in the mind of the child, in whose thought it is so often associated only with debauchery.

Teach this long-neglected but paramount lesson of childhood, this initiation into the sacred mystery of maternity, so reverently as to awaken only veneration in the mind of the child. That this part of our nature has come to be looked upon as low, and spoken of with averted eyes, is due to the fact of its abuse, and abuse has come through ignorance, through lack of proper instruction at a proper age.

Parents have sent their children into the street to learn this most important of all lessons, to learn it from vile lips, often accompanied by a viler practical lesson.

There is great need that mothers awaken to a sense of their responsibility in this matter; that they do their duty in molding the plastic material they hold; then shall we have men and women fit to be the fathers and mothers of a race.

It is high time that our sons and daughters were taught the sacredness of the reproductive function; taught to look forward to paternity and maternity as a crowning honor, if they come to this high office unperverted.

The sense of shame comes from depraved associations in the mind of the child. The very first lesson was unchaste, not to say indecent, communicated as a dark secret, and the same dark secrecy engenders secret vice.

Why should the son be so taught that he cannot look into the face of his mother when the legitimate exercise of the reproductive function is mentioned? Why the daughter blush with shame at the thought of a child in her womb, when she exhibits with pride the child in her arms? It is a false teaching that has brought about the unhealthy state of things. This subject, pure in itself, has been made foul by execrable teaching. Only chaste lessons from pure mothers can cleanse it of the rottenness that has come to it through neglect.

The generative, the creative processes are carried on through the brain and sexual organs. They represent the opposite poles of our being, mental and physical; they act and react upon each other. No abuse of one but impairs the usefulness of the other, and especially is this true of abuse of the sexual nature—imbecility sometimes results from it. Mothers may begin their influence upon the character of the child as soon as it is conceived, and quite as much is it felt upon the sexual as any part of its nature.

She may go back even farther and begin her work of right generation in a preparation for motherhood by magnetizing the tiny nest with sweet thoughts, by a love that reaches [illegible] the little one she is about to invite to come and dwell with her, and by all the harmonious influences that she can draw.

If she puts her house in order for the entertainment of an angel, an angel and not a devil will come to dwell with her. We as mothers prepare the dwelling for the spirit we invoke. Shall we lay the foundation in sexual passion? Shall we build the superstructure of selfishness, antagonism and hate?

We weave into the very fiber of the little body that which we habitually hold in thought while this building process is going on, and we continue to build during the period of lactation as well as gestation. With our thought are we constructing an instrument through which the spirit of our child is to make itself known to us. If the key-note is passion, what must we naturally expect?

It is right here we must make our first impression; right here we may stamp purity or passion. Let us begin with ourselves. Let us not fashion in ignorance these instruments that human souls are to play upon. If not in tune, the manifestations must necessarily be discordant.

Let every prospective mother pause often to inquire what cords or discords she is arranging for the fortunate or unfortunate soul that is to find expression through her organism; for through mothers must the race be redeemed.
—*Mary B. in "Modern Thought."*

## The State Should Set the Example.

BY MORRISON I. SWIFT.

The state as an instrument of justice was a successful superstition only so long as its deeds of brutality were not confronted and exposed. Nothing has ever given the state as a moral entity or idea (according to philosophers) such a staggering blow as the Boer and Filipino wars. In these wars the state plays the part of a bandit on the scale of the ancient giants before human conscience existed. The state can do anything, and it is just—because the state to cover its crimes says it is just. It uses force, fraud, cowardice, hypocrisy and murder. Every step in South Africa and the Philippines is marked by these sins. War is a training school of vice and crime. It trains not only the soldier but the people at home who send him out, reducing the nation's morals to mere war morals.

And how is this all done? The brutal and selfish element of a nation get within and behind the big thing called state and there work their brutal and selfish will. The decent class, not discriminating, says, "Well, that is *our* state, and no matter how wrong we must uphold it." This foolishness is the cause of the continued victory of brutality and selfishness in the world. If a villain got into a good man's clothes would the good man be bound to uphold him on account of the clothes? If villains get into the clothes of state and rampage, shall good men uphold the state clothes and villainy committed in them? So long as we revere state clothes, brutality and villainy will have a magic mask.

Now the state-clothes propose to cure Anarchy by suppressive brutality. The state, which has exercised myriad-handed murder in South Africa, the Philippines and elsewhere, will turn savagely upon those who, *following its example*, have turned its brutal weapons against itself. If anything can be clear it is that this is the wrong way to cure forcible Anarchy. It will merely breed more of it. The wretchedness of society breeds numberless cranks, if nothing else, to joyfully rush into the breach as martyrs if the state plays into their hands.

What is the cure? Let the state set the example. Let the state take off its murder clothes. Let the state stop the devil-wars it is carrying on, where it crowns murder with laurels and bibles.

A great renovation of the world is at hand. Murder in every form, war equally with assassination and capital punishment, have grown intolerable. Moral individuals swearing by

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the abandoned immorality of a big soulless entity called Stat begin to see their nakedness and feel ashamed. That this portends great transformations of human society and that we are now on the verge of them is evident. It is certain that the political state is near its death. When there is general co-operation among men what role will be left for politics to play? None.

## The Cynic Meets with a Congregation of Martyrs.

"I got into a singular environment night before last," remarked the Cynic. "It was a gathering of comeoutters. There was a speaker and he was a Jew—a rabbi of local eminence. The little room was crowded. The rabbi was a man possessed of a few eloquent turns of speech which served with variations to capture the easy flattery of a noisy majority, mainly female, which applauded sense and nonsense with equal fervor. The rabbi was to deal with the Dreyfus case. And, it is true, he alluded to Dreyfus. But I discovered before he had got far on that his main concern seemed to be to assert and reassert the martyrdom of the Jew. There he stood for an hour turning his question inside out and outside in, upside down, left and right, making in fact two score picturesque exhibitions of the one idea. Before he was through we were quite persuaded that he was a martyr lacking only the objective fire to roast him into immortality. Yet he looked wonderfully well clothed and well fed and seemed to enjoy his martyrdom. In fact the joyousness of his grief became finally so evident that I swallowed all my salt tears and swore inwardly that it would take as much as a dollar and a quarter to bribe me to deprive him of his thorny crown. I was amazed, too, with the result. Instead of being allowed to have his martyrdom all to himself two or three Christians who followed him in the discussion exploited their own sorrows. They also were victims and the Jew this time was the persecutor. The usurious Jew was the shadow of Christendom. He robbed nations of liberty, gave disrepute to religion and mingled more percent than ethics with his bargains and contracts. The rabbi evidently feared a loss of some prestige. He several times interrupted his brother martyrs with questions intended to reduce the distinction of the opposing martyrdoms. A very short man with very long hair, a Jew, at one moment took hurried possession of the floor in order to deplore the 'blasphemy' of a debater who had been among the critics of the rabbi. The chairman hereupon rose to make an explanation, advising the Jewish pietist that the hall in which they were met was dedicated to blasphemy as well as to faith—that the gods were often held at arm's length on this spot by bold dissenters. The chairman added playfully that he had always assumed that the gods could and observed that they did maintain their own in such encounters. Then the martyrs resumed, one after another. The Jews rehearsed the crimes of the Christians and the Christians reciprocated with lurid pictures of Jewish transgression. Here was a forum converted into a confessional. The atmosphere became impregnated with the martyr spirit. I could see that everyone present felt stewing within them a lively sense of their own wrongs. I had never supposed myself a martyr. I had always felt my fate fixed with the social average. But so pungent and subtle were the distillations of this incense that I, too, suddenly became aware of the presence of men banded against me and realized that I played hare to the general hound. I was, in fact, almost on my feet, ready with a speech designed to portray the pitfalls encountered by my innocence, when something occurred to stay my aroused ambition.

"The pale chairman rose. He announced that he had a few remarks to make. He made these remarks. The rabbi's adherents were chagrined. The riff-raff on the edges of the meeting applauded. All the velvet and the broadcloth was for the rabbi. All the rags were for the chairman. The chairman's little speech was this: 'We seem to have resolved ourselves into an experience meeting. I have heard the voices of the martyrs. These are the martyr Jews, victims of a Christian theological dynasty. These are the martyr Christians, victims of Jewish usury. It curs to me to make a confession myself, confessions being in order. If the martyrs are to have their crowns here and now I must put in a claim for mine. You have been told what Jews must suffer being Jews, and what Christians must suffer being Christians. I can go the martyrs one better. I am a child of a father who was a Jew and of a mother who was a Christian. I am therefore the victim or the proud subject of two martyrdoms. I have always been assured by Jews and by Christians alike that I am a confused or a dubious mix. This has been repeated to me so often from both sides as to incline me to accept Huxley's description of the half breed as one who inherits the vices of both parents and the virtues of neither.'

"There was a solemn pause when the chairman had resumed his seat. The martyrs shuddered. Velvet went below par. Rags were at a premium. Women whispered their horror to each other, the angry growled, the frivolous tittered, the irreverent cried: Hear! Hear! There seemed to be no one to take up the fiery thread after the chairman had put ice on those flaming craniums. The rabbi made a speech to formally conclude the sitting. But it was only an anti-climax. And when he had spoken his last word, and the ladies had perfunctorily clapped their gloved hands, the chairman declared an adjournment. Whereupon the audience arose. But before we had crowded into the aisles our attention was arrested by the orotund voice of a giant Hebrew near the door, who lifted himself ponderously to the full stature of his seven feet and gave solemn utterance to this astounding profanity: 'I shall not keep you long. I wish to add only a few words. I want to say to the chairman that he may be the result of a mix. But he mustn't let that worry him. For to judge from what I have seen here tonight, the result of that particular mix was a damned good one!' This unexpected sally was greeted by a surprised laugh and aroused some lost good humor. It also restored some wanderers from martyrdom to manhood. I myself departed as I had come—a simple cantankerous human busybody. I had narrowly escaped a great disaster. I had nearly confessed myself an ass. I resolved to keep all my martyrdoms well under cover until martyrdoms are rare and the martyr is worth something more than the man. As martyrdoms go today I don't think any martyrdom I own would pass me up town on a street car or buy me an apple off the stand yonder."—*Horace Traubel, in Conservator.*

## Our Fair Civilization!

On August 25, 1901, this dispatch was received by "The New York Herald" from Dunkirk, New York: " . . . a young Fredonia lady, coming of very respectable people, became the mother of a ten-pound girl in a woods about a mile distant from her home, Wednesday afternoon. The girl, aware that she was about to become a mother, stole off to a wood near Leona, intending to commit suicide. Her courage deserted her and she wandered about the forest.

"Friday, in a heavy rain-storm, she became a mother. In the meanwhile, searching parties had been sent out to find the missing girl. They came upon her late Friday afternoon, hiding under the roots of an overturned tree, sleeping, her infant at her breast. After remaining for two days and two nights exposed to such hardships, rain and hunger, and giving birth to a child, the young woman is in a precarious condition. The child will live."

This story told with the quaint defiance of the rules of construction which is so characteristic of the rural narrator, is full of pathos and startling suggestiveness. All the material, intellectual, moral, and religious forces of our vaunted civilization are at work in this country, yet a young woman is so conscious of and terrified by the veneered barbarism about her that she flees to the woods to commit suicide because her promised motherhood has received no sanction save that of nature, which is the matrix of all that live. How bad must have been the instruction given to this poor girl that, in the sweetest, the most solemn crisis of her life, she did not dare to trust those nearest to her by blood and who should have been nearest to her in understanding, sympathy and helpfulness! There have been uncountable millions brought up on the falsehoods that have wrecked this young girl's happiness, if they have not ended her life. Is it strange that prostitution flourishes in spite of preachments, crusades, and elections?—*From "Vice: Its Friends and Its Foes," by E. C. Walker.*

# Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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## Anarchy in the Family.

As never before, perhaps, Anarchy is now on trial at the bar of public opinion.

The assassination of William McKinley by an alleged Anarchist is mainly responsible for the increase of interest now felt in the question, "What is Anarchy?" and "Who are Anarchists?"

In our issue of two weeks ago we republished from the "Chicago Chronicle" the report of a sermon by a prominent Methodist minister, in which the speaker eulogized Emma Goldman and the Chicago Socialists, calling them "advanced thinkers" and chiding his hearers for condemning doctrines they had never taken time to investigate.

Two days after this report appeared in the "Chronicle" that paper printed an editorial entitled "Anarchy in the Family," of which the following is an exact copy:

> A Chicago minister described Anarchy Sunday last as only "advanced thinking."
>
> An object lesson in this species of advanced thinking has just been enacted in a squalid resort. It carries to every home the practical significance of the philosophy which declares that there ought to be no government in the nation, no government in the household, no government by any human being over passion.
>
> "Freedom" to do whatever anybody pleases without any regard to the rights of others is the essence of Anarchy.
>
> All the vocabularies invented by sophistry to gild this destructive creed cannot cover up its truth. Applied to the country, it sends a democratic representative ruler tragically to his grave. Applied to the family, it lured a mother away from her husband and little children to live for months in shame with an "advanced thinker" who had betrayed his family.
>
> In complete fulfillment of the creed of Anarchy these two preached and practiced that there shall be no government of individual passion. The wretched woman died a victim to Anarchy, leaving her babes to grow up as best they may, to learn in time the tale of perfidy from whose effects their seared recollections will never wholly recover.
>
> The cowardly wretch who conspired with the weaker Anarchist to blight two families helped her to die, but was cautious enough of his own miserable carcass to preserve it for further indulgence in his advanced thinking.
>
> To this piteous close Anarchy brings those who see in "no government" an ideal system for the human race to adopt.

* * *

By common consent it is the family life of human beings that, more than anything else, makes character. If, then, the influence of Anarchy on the family be bad; if it causes women and men to be unreliable, dishonest, unmindful of the rights and privileges of others in the intimate relations of the home, this fact should condemn Anarchy in the estimation of well organized and rightly cultured minds.

The family is the unit and type of the larger aggregations, whether political, military, educational, financial, industrial or what not. Hence the pre-eminent or fundamental importance of the family relation in human life.

But let us see. Let us compare the term Anarchy with its parent, ARCHY—in its various combinations or compounds, and see which represents ideas most favorable to the formation of habits of right thinking and acting, in the family, as well as in all other relations of life.

First: ARCHY is a Greek word meaning "rulership," from ARCHEIN "to rule;" ARCHON being the Greek term for "ruler." From these words we have such combinations in English as

(a) Mon-arch, a king, or single ruler.
(b) Hier-arch, a priestly ruler.
(c) Olig-arch, one of few rulers.
(d) Patri-arch, a ruling father.
(e) Arch-bishop, a ruling bishop.
(f) Arch-angel, a ruling angel.
(g) Arch-fiend, a ruling fiend, etc., etc.

Secondly: AN-ARCHY, without a ruler; ANARCHIST, one who opposes rulership; one who neither commands nor obeys, but who wants every one to be his or her own ruler, own governor, so long as he or she does not invade the equal right of others—which invasion would necessarily be the denial of Anarchy, the defeat of Anarchy.

The Century Dictionary defines Anarchy: "A social theory which regards the union of order with the absence of all direct government of man by man as the political ideal; absolute individual liberty."

In dealing with a matter so important, "let us be honest, let us be just"—honest with ourselves as well as with others; just to ourselves as well as just to others. To do this it will be necessary to lay aside inherited prejudices. We have all inherited a horror of the words Anarchist and Anarchy, just as we have inherited a horror of the words "infidel," "atheist," "skeptic," etc., and are by this horror disqualified for honest investigation, or just judgment.

Laying aside these inherited prejudices let us ask, in the light of the foregoing scientific definitions, whether Archy or Anarchy would be the more favorable to the practice of justice, truth and righteousness in the family.

In the past history of the human race the family has been mainly patriarchal—the father and husband being the ruler and head of the family. Most savage tribes put the patriarchate as a fundamental part of their religious systems, as when the Hebrew hierarch makes his god to say to the woman, "Thy desire shall be to thy husband and he shall RULE over thee," and as when Paul—the chief law-giver, chief hierarch, of the reformed Hebrew religious system—himself a "Hebrew of the Hebrews," re-affirmed the old patriarchate by the command, "Wives, submit yourselves to your husbands as unto the Lord," and by declaring that woman was made for man, not man for woman, and that "man is the head of woman as Christ is the head of the church," etc., etc.

Among the primitive tribes the patriarchal rule was absolute. It included the power of life and death over the wife, or wives, and children, by the masculine head of the family.

Out of the patriarchate very naturally grew the other archies already named—the rule of one man or a few men in the state, and of one man or a few men in the church. Family government being the type and basis of all other governments instituted by man, we have in the patriarchate

the logical explanation of the failure of all democracies and republics, so-called. All attempts at "government by the people, of the people and for the people" have quickly degenerated into monarchies—more or less thinly disguised; degenerated into hierarchies and oligarchies, simply because the unit, the type, of these so-called governments of the people has always been the old patriarchate in the family.

Under the most enlightened human governments today woman is still denied citizenship, and, vastly more important, she is still denied the ownership and control of her own person; denied the rulership of her own creative powers and functions.

Naturally and rationally womanhood, motherhood is incomparably the most important factor in the family. Woman should be the central magnet of the home, the family, but under the patriarchate woman is subordinate to man in the home; her "bed and board" belong to him, and she is made to be primarily and chiefly a breeder of subjects for the state—a breeder of slaves and serfs for the use of the archies, the monarchy, the oligarchy, the hierarchy; and secondarily she must be herself the slave and serf of her own particular lord and master—be a minister to his comfort and pleasure.

* * *

In the light of the foregoing comparison between Archism and Anarchism the statements made and inferences drawn by the editorial writer in the "Chronicle" are seen to be evidence of gross ignorance or of unscrupulous disregard of truth. The "object lessons" spoken of by this editor as showing the result of Anarchistic teaching are, on the contrary, the legitimate and necessary result of archistic interference in the private and personal affairs of women and men. The "wretched woman" referred to, did not die a "victim to Anarchy" but died a victim of her own adhesion to Archistic and irrational standards of virtue and goodness, and also a victim to the heartlessness of others whose standards of right and wrong were probably like those of the Pharisee who thanked his god that he was "not as other men."

Anarchy teaches government—self-government in all things, including "government of passion," not because a monarch in the skies or a theocrat on earth has so commanded, but because human experience has shown that unrestrained sex passion results in invasion, and because invasion is the defeat of Anarchy, the suicide of Anarchy.

When man abuses and neglects woman and her children he is logically carrying out the teachings of Paul who said that woman was made for man, not man for woman, and also the teaching of Genesis—one of the standard authorities of Christian archists—"thy desire shall be to thy husband and he shall rule over thee."

* * *

Anarchy is the determined and consistent foe of ignorance and credulity, because experience shows that through ignorance and credulity the Archists of all lands succeed in securing obedience to their selfish demands and commands. Especially do Anarchists insist that children shall be taught all that is known concerning their own reproductive powers and functions, because it is through ignorant reproduction, uncontrolled or haphazard reproduction, that monarchs and hierarchs obtain the necessary supply of subjects, of subjects so poorly endowed by nature that they need rulers and governors.

* * *

On the first page of this issue is found an article written several years ago, and read at a "Mother's Meeting" in a western city. This article outlines the kind of teaching that Anarchists insist shall take the place of the ignorance and credulity upon which all Archists rely for a continuance of their power and privileges.

### OBSCENITY LAWS.

In the so-called "middle ages" the battles for human liberty and equality were fought on religious lines mainly. Kings and priests and nobles tried, by the terrors of laws against heresy, to keep their subjects in ignorance, and dependence upon authority for their hope of heaven in the next world, and in this way tried hard to keep the ignorant masses quiet under the robberies of their cunning rulers—church and state. Now that the right to religious freedom and knowledge has been wrested, in the main, from the Archists these crafty diplomats have changed their tactics. Now the battle for liberty and equality is waged on social or "moral" lines. To keep the masses in ignorance and subjection freedom of speech and of press in regard to sex and reproduction is made unlawful, especially so the discussion of methods of limiting the size of families, and for more than a quarter of a century in the United States there has probably been no year that has not witnessed the prosecution and imprisonment of one or more persons, generally editors and publishers, under what are called the postal censorship laws.

At the present moment three men, publishers of a little paper called "Discontent" printed at Home, Washington, are under bonds of one thousand dollars each, charged with sending obscene literature through the public mails, with intent to corrupt public morals. That this charge is simply a dishonest pretext to cover an attempt to suppress and break up an experiment in sociology and economics, which, if successful, would serve as an opening wedge to destroy the invasive power of Archistic government, is very plainly to be seen by any one who cares to acquaint himself or herself with the facts.

* * *

To all who are interested in object lessons bearing upon the general question of "Anarchy in the Home" I would earnestly recommend the reading of the paper "Discontent," published weekly at Home, Washington, at fifty cents per year; also the reading of a monthly paper published at the same place, by that tireless worker for the emancipation of womanhood and motherhood, Lois Waisbrooker. For more than thirty years Mrs. Waisbrooker has been writing and lecturing upon this and kindred reforms. She is now seventy-five years old, but seems as full of zeal and energy as ever. She has herself had experience with the modern inquisition, having been prosecuted and put under bonds for her diligence in trying to show the necessity of a higher and better education for the on-coming generations than that allowed by priest, parson and Mother Grundy. The name of Mrs. Waisbrooker's paper is "Clothed with the Sun." Send for a trial subscription, only twenty-five cents for six months, also for a catalogue of her numerous books and pamphlets.

M. HARMAN.

Bloomington, Illinois.

## Fear.

The Spirit of the Plague entered the gate.
One waiting asked, "How many wilt thou slay?"
"A thousand," spake the Spirit, "is my quest."
The Plague made end. The Spirit left the gate.
The Watcher cried, "Ten thousand didst thou slay?"
"Nay, one!" the Spirit said. "Fear killed the rest!"

—*R. R. Bowker.*

## News-Notes and Comments.

Commenting on General Wade's order prohibiting the use of the Spanish forms "Don," "Senor," "Senorita," etc., in southern Luzon, the "Pittsburg Dispatch" says it is "One of those things that were better left undone. It serves no useful purpose and can only irritate. Besides time will work the transition to American style without military forcing." General Wade is evidently determined that the natives of Luzon shall not be allowed to forget their subjugated condition. "And thus the star of Empire takes its way!"

* * *

Captain A. S. Rowan who achieved considerable notoriety as the bearer of "a message to Garcia" at the beginning of the war with Spain is now stationed on the island of Bohol, in the Philippines. He writes home that the situation is extremely discouraging, and that there is no prospect that the war will ever end. Probably many more soldiers in the Philippines who enlisted with enthusiasm to help an oppressed people escape from Spanish rule are now disgusted and discouraged by their enforced enactment of the part of Spain in the Philippines.

* * *

"Free Society" is again admitted to the mails at second class rates, after being excluded on a technicality since the release of its publishers from jail. The paper has been printed every week, just the same, and now the five numbers are sent to its subscribers. The delay has been annoying; but such attempts at suppression serve to propagate an idea and strengthen the persecuted paper and publishers. I do not agree with the theory of Communist-Anarchism advocated by "Free Society," but I think that every one who believes it desirable and practicable should have the opportunity to advocate it and live it. Only through freedom of speech and experiment can we hope to improve our condition.

* * *

Here is some news of interest to our vegetarian friends. An English woman, a missionary in China, wrote to her friends a letter from which the following is an extract:

"Soon after our return a young widow from the capital of the province came to our Bible woman. This widow had been a vegetarian for many years and had been living in a temple. That day she took her rice with Mrs. Chang, but not before she had the gospel from the old woman. I am glad to tell you she very soon decided to give up vegetarianism, and I have since seen her eating fish and pork with as much relish as the others. Oh, that there were more like this dark soul hungering for the truth!"

This appeared in London "Truth," the editor of which, Henry Labouchere remarked that the missionary "apparently looks upon the development of a taste for fish and pork as a most important outward and visible sign of inward and spiritual grace." This method of "carrying the gospel to the heathen" is of a piece with the introduction of opium, rifles and bayonets, with the Bibles. No wonder the Chinese would like to exclude the "outer barbarians." L. H.


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### The Stern Realities.

Auntie Black (watching young colored couple)—What dey'd like is ter go aroun' an' take in all sorts ob amusements like befo' dey wuz married.

Mrs. Brown—And they can't afford it?

Auntie Black—Dat's it. Dey're findin' out dat ma'age ain't no cake walk.—*Puck.*

### How It Looked.

Wife—I've gotten so that I don't care if you are not at home more. I have resources of my own.

Husband—You don't mean to say that you have learned to quarrel with yourself?—*Life.*

## VARIOUS VOICES.

M. G. P., Fall Brook, Cal.:—Enclosed find $3.25, for which please send Lucifer to me one year, and the accompanying list of books. Long may Lucifer shine to enlighten a benighted world!

A. G. Lengberg, Grove City, Fla.:—You will find twenty-five cents enclosed for which please send me "Vice. Its Friends and Foes," and samples of Lucifer to list of names sent herewith. Lucifer is very good of late, and I wish to see its circulation increased.

Arthur Wastall, Bilbao, Spain:—Am here enroute for Seville, Tangiers, and newly explored Niger river gold fields of West Africa. Your birthday double number was a literary feast I much enjoyed; it should be widely circulated. Trust you have escaped the persecution to which "Discontent," "Freedom," and other radical organs have been recently subjected. Hope to soon connect again with America's advance thought journals.

Geo. W. Argo, Sioux City, Iowa:—Find enclosed $1.25 subscription for Lucifer and copy of "Prodigal Daughter." The sample copy just received proves that Lucifer, the Light-Bearer has been improved and is a better and stronger paper now than at any time in the past. I notice that Flora W. Fox of Rochester, Minn., is not only a subscriber but an occcasional contributor to your valuable paper. Mrs. Fox is a grand, noble woman and her writings are always worth reading.

S. B. Benedictsson, Selkirk, Manitoba:—I herewith send you names of Icelanders that I consider worthy a few copies of your splendid paper, and enclose 50 cents to pay for same. I find no better paper now. I used to think lots of "Freethought Magazine," but am surprised by its misrepresentation of Anarchism. I consider Lucifer the text book of a true civilization. If I was to be electrocuted tomorrow I would still believe and say that Anarchism is the most noble ideal I have ever heard.

N. W. Lermond, Thomaston, Maine:—I read every word in every issue of Lucifer—that shows that I am somewhat interested in the principles you are advocating. In fact, I am a strong believer in freedom in marriage, or of "love in freedom." Your last issue is particularly a strong number and I wish you to send sample copies of it to the enclosed addresses—for which I enclose stamps. Many years ago, long before I ever saw a publication on "free love," I used the same argument you use in this week's Lucifer, to wit: That the animals of the forest and the birds of the air, in their sexual relationship and conduct, are far superior to man in all his boasted" civilization." May you be spared for many a long year to continue your noble battle! for truth, justice and freedom.

James Beeson, Hytop, Ala.:—I am in receipt of a copy of Lucifer of Sept. 28 which I must say is grand in sentiment and the enunciations of the principles upon which our republic was founded. That we have drifted far out of the ways of our Revolutionary fathers goes without saying; but not until very recently was the English policy of imperialism advocated in both public and private affairs without shame or excuse. I can't speak too highly of the article on the McKinley burial display, because it shows to what depths of moral and political degradation we, as a people, have descended. We are now nothing more—nothing less—than hero worshippers, and no better than our ancient prototypes, who were not only hero worshippers but creators of the gods also. There are now plenty of Alexanders—imitators of the great marauding thief—who would be willing to be worshipped as gods before they die.

On Nov. 11 there will be an election held here in Alabama for the sole purpose of ratifying a constitution which will disfranchise many native born white men; and this too by men claiming to be Democrats. This election will take place on the 14th anniversary of the legal murder of the Chicago Anarchists, of whom one was a native Alabamian. Shame on the memory of men who would disgrace the name of Albert R

Parsons by voting away their own birth right! But, they, say, it takes many kinds of people to make a world.

If the voters of this State had been asked to vote on such a constitution fifty years ago they would have responded with their rifles and shot guns, but now it is almost a foregone conclusion than the degenerate sons of *ante-bellum* sires will ratify this bunglesome product of tools of the money power, whereby they sign away the political equality so much boasted of by all native Americans.

## The Real Cause.

Miss Gabbey—I suppose it was the kisses he stole from Mrs. Gidday on the porch that evening that started all this scandal.

Mr. Short—Not at all. It was the gossips who saw the kisses stolen.—*Philadelphia Press.*

## Lucifer—Its Meaning and Purpose.

LUCIFER—The planet Venus; so called from its brightness.—*Webster's Dictionary.*

LUCIFEROUS—Giving Light; affording light or the means of discovery.—*Same.*

LUCIFIC—Producing Light.—*Same.*

LUCIFORM—Having the form of Light.—*Same.*

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.


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